



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

awakened so much interest, and stimulated such keen discussion, is in itself no slight service, and for this we owe to the author our kindly acknowledgments and cordial gratitude.

W. G. JORDAN.

QUEEN'S UNIVERSITY,  
Toronto, Can.

TRIGLOT DICTIONARY OF SCRIPTURAL REPRESENTATIVE WORDS  
IN HEBREW, GREEK, AND ENGLISH. By HENRY BROWNE.  
London: Samuel Bagster & Sons; New York: James  
Pott & Co., 1901. Pp. xv+506.

THIS volume contains the results of a physician's leisure hours, and is evidently a labor of love. It represents an immense amount of work. The author has proceeded upon the supposition that every Hebrew word has one equivalent in English and in Greek, and only one. Hence he arranges the English words of the Bible alphabetically in one column on the page and sets the Greek and Hebrew equivalents in parallel columns. It is difficult to see the wisdom of this arrangement; it appears as though an alphabetical arrangement of the Greek or Hebrew would have been preferable, since there is little occasion for translating English into Greek or Hebrew, and much for translating Greek and Hebrew into English. But a more serious defect is the fact that the fundamental principle of the work is weak. Any attempt to limit each Hebrew and Greek word to one unvarying English equivalent takes no account of the progress of human thought. Two thousand years ago many words represented each several sub-concepts which were not yet clearly differentiated from each other in thought, much less in speech. Today these sub-concepts are recognized and each receives its own label. Sometimes when a word was used one phase of its content was dominant in the mind of the writer, at other times other phases were in his thought. Hence when the context clearly indicates what the particular shade of meaning in a word is, does it not seem more accurate to define that meaning precisely by an exact term, than to apply some large and indefinite name which may mean almost anything? What one word, for instance, will accurately represent פָּקַד everywhere? Certainly not "to make overseer," the meaning given here. Similar difficulty arises with such words as נָפֶשׁ, לֵב, רִיחַ, חֲכָמָה, נָחַן. It is interesting to note that the author regards the meaning of נָפֶשׁ as having been fully settled in 1866 by Mr. Heard's *Tripartite Nature of Man: Spirit, Soul, and Body*.

He seems to take no account whatsoever of the lexicographical work of modern scholars. The preface to the volume in which the author defines his aim is a strange compound of truth and nonsense—*e.g.*: “Sir David Brewster’s three primary colors of the rainbow, and the concurrent testimony of Tyndall and all others, that the heating rays are in the red, the illuminating rays in the yellow, and the electrical rays in the blue, eloquently enforce Ezek. 1:29, and 2 Cor. 3:17, 18.”

JOHN M. P. SMITH.

THE UNIVERSITY OF CHICAGO.

LEVITICUS. Erklärt von ALFRED BERTHOLET. (= “Kurzer Hand-Commentar zum Alten Testament,” herausg. von Karl Marti, Lieferung 13.) Tübingen: Mohr, 1901. Pp. xx + 104. M. 2.40.

THIS is a volume of 104 pages of closely printed exposition and analyses, preceded by twenty pages of introduction. In the latter the author discourses very clearly and entertainingly upon (1) the name and origin of Leviticus; (2) its original component parts and how they came together; (3) its theological signification and bearing upon the history of religion; and (4) the more recent literature on Leviticus. This introduction is both lucid and instructive.

In the exposition a high standard of excellence is maintained throughout. From the character of Leviticus as a book, which deals so exclusively with sacrifice and ritual, and the great doctrine of the atonement, one comes almost at once upon the author’s interpretation of the word כָּפַר (pp. 3-5). Of the two root-definitions usually preferred by scholars, viz., (a) that confirmed by the Syriac and followed by Raschi, Haupt, W. R. Smith, and others, which makes it originally mean “to wipe off,” and (b) that based upon the Arabic and adopted by Wellhausen, Driver, and many others, which interpret it originally to mean “to cover” (the eyes of the judge or magistrate), Bertholet, on the basis of 1 Sam. 12:3 especially, unhesitatingly chooses the latter; and, exegetically, this seems the more probable (*cf.* Gen. 32:20; Exod. 23:8, etc.). Another very characteristic expression in the laws of Leviticus is “holiness,” which, according to Bertholet, is employed in this book in quite another sense than that ordinarily understood to us in modern usage. The Hebrew conception was rather a negative one, he thinks, signifying originally “separation” from everything which would unfit one for acceptable worship and service. Correlative with this he discusses the antipodal thought of